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He dissents from the author's dissection of the book and prefers to regard it as proceeding from one writer. The reviewer is not able to agree with this, and is of the opinion that Mr. Box and the others who hold similar views have given us the only clue by which to thread the confusing labyrinth of ideas which meets us in the book. The theory of sources seems to be argued convincingly. The most vulnerable point which Dr. Sanday attacks is that of date. The author makes the date of the Salathiel Apocalypse 100 A.D. and that of the final compilation 120 A.D. Professor Sanday's comment is: "These two dates really coalesce; there is no clear indication that would fit the one and not also fit the other." Twenty years does seem a short time, but apocalyptic thought was very sensitive to circumstances and responded rapidly.

The style and arrangement of the book are to be commended, and the inclusion of the Latin text in the same volume with introduction, translation, and commentary is a convenience.

The author is well acquainted with the work that has previously been done on Fourth Esdras and recognizes its value. He maintains an attitude of independent investigation and does not hesitate to criticize his forerunners nor to advance a different opinion. Perhaps it is too much to expect that he will carry his readers with him in every detail, but the work is a worthy one and will take its place beside the fine volumes with which Mr. Charles has enriched us from time to time. Mr. Box has removed a negligence with regard to this apocalypse which could not have endured much longer without reproach.

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BISHOP WORDSWORTH'S EDITION OF THE VULGATE: ST. PAUL'S EPISTLE TO THE ROMANS¹

It is thirty-five years since the late Bishop of Salisbury planned out his great work on the Vulgate. In the original prospectus Dr. Wordsworth said: "The first and main object of this edition is naturally to restore the text of St. Jerome's version as far as possible and to give students the means of controlling the editor's judgment by an exhibition of the variations of the best MSS." At first the editors were content

¹ *Nouum testamentum Domini nostri Iesu Christi latine, secundum editionem sancti Hieronymi, ad codicum MSS fidem recensuit + Iohannes Wordsworth, S. T. P., Episcopus Sarisburiensis, in operis societatem adsumpto H. I. White, A.M. S. T. P. Partis secundae fasciculus primus, Epistula ad Romanos.* Oxford: Clarendon Press, 1913. 10s. 6d. net.

with giving the text of Cod. Brixianus below, and the various readings of the twenty-five or thirty representative Vulgate MSS they had selected for the purpose. But as time went on, they found it necessary to include the readings of the Old Latin versions extant, and subsequently the quotations from the principal Latin Fathers. So now we have a most valuable *apparatus criticus*, in which is set out before us all the evidence of the most representative Vulgate MSS, the earlier Latin versions on which St. Jerome's revision was based, and the evidence of the Latin Fathers as to the text in their time, compared with the readings of the great Greek MSS. All this material is necessary to form a correct judgment of the true Hieronymian text.

The present section containing St. Paul's Epistle to the Romans is more valuable than any of its predecessors. We know less about the Old Latin text of St. Paul's Epistles than that of the Gospels. We are mainly dependent on four bilinguals. Of these one (Codex Sangermanensis) is a copy of another (Codex Claromontanus); and a third (Codex Augiensis) is really a Vulgate text. Imagine what our knowledge of the Gospels would be, if we only had Codex Bezae and Codex Sangallensis. Happily we have numerous quotations in the Fathers from which we can reconstruct the text they used. There is scarcely a verse in the Epistle to the Romans which is not quoted, often many times, by St. Augustine. There are also the commentaries of Ambrosiaster and Sedulius. The Gottweig and Freisingen fragments are consistently like St. Augustine, and the Book of Armagh contains a text similar to Ambrosiaster. There is a distinct difference in rendering between the African and European Fathers, as in the Gospels.

The Vulgate MSS contain a large amount of prefatory matter, which is of very great interest. There are three prefaces which are found in most MSS: "Primum quaeritur," "Romani qui ex Judaeis gentibusque crediderant," and "Romani sunt in partibus Italiae." The first two are combined in a preface beginning "Primum intellegere" in Brit. Mus. Add. 11852 (Cod. Ulmiensis), Cod. Colbertinus, and three other MSS. The "Primum quaeritur" is attributed to St. Jerome in the Spanish and the Theodulphian MSS which seem connected with Spain; but in the Book of Armagh this and the "Romani qui ex Judaeis" are ascribed to Pelagius. It should be noticed, however, that the Book of Armagh attributes the third preface, "Romani sunt in partibus Italiae," also to Pelagius, though it is proved by Dom Donatien de Bruyne to be the work of Marcion.¹ M. Berger says that the preface in question ("Primum

¹ "Prologues bibliques d'Origine Marcionite," *Revue Benedictine*, 1907.

quaeritur") commences with nearly the same words as the Commentary on the Epistles of St. Paul attributed to Pelagius,¹ but that is almost all that the two works have in common. The arguments about the Pauline authorship of the Epistle to the Hebrews in this preface are very similar to those used by St. Jerome in the extract from his *De viris illustribus* which forms the preface in the Vulgate MS Codex Sangermanensis (G).

Besides these three prefaces which are found in most MSS, the Book of Armagh contains another which it calls "Prologus Hilarii in Apostolum." This is really the beginning of the commentary on St. Paul's Epistles which we call Ambrosiaster. Though in later times it was included among the writings of St. Ambrose, St. Augustine quotes it as the work of Hilary. Professor Souter ascribes it to Hilary the Layman.²

The Spanish and Theodulphian MSS contain also a set of ninety Canons, in which the doctrines of St. Paul's Epistles are tabulated, derived from a Priscillianist source. These are preceded by a "Proemium Peregrini Episcopi," who is identified by M. Berger with Bachiarus, but Bachiarus was apparently a monk and not a bishop. In this preface he says the heretical teaching of Priscillian has been emended in the Canons. The numbers in the Canons correspond to the sections in Cod. Cavensis (125 in the Epistle to the Romans). In the Canons the Epistles to the Thessalonians come before Colossians, an order found in many MSS of various types (e.g., Wordsworth's KORZ), but not in those which contain the Priscillianist Canons. The Canons also include the Epistle to the Hebrews. The Theodulphian MSS also contain a preface by Bishop Isidore in which the Epistle to the Colossians comes after Ephesians, the same order as in the Vaudois MS of Zurich and Monza 13.

Another set of prefaces on the order of St. Paul's Epistles appears in various forms in the Theodulphian and Alcuinian recensions. In the former the Epistle to the Hebrews is omitted, in the latter it definitely states "haec in canone non habetur." The Book of Armagh contains the preface but omits the word *non*. The Epistle to the Hebrews is placed before the Pastoral Epistles, the order of the best Greek MSS. In one MS (K) these prefaces are ascribed to St. Jerome.

Lastly in the earliest and best MSS (AFM) there is a "Concordia Epistolarum" by some unknown writer. Like the Priscillianist Canons it gives a series of headings with the references to the different epistles.

¹ Samuel Berger, *Histoire de la Vulgate*. Paris, 1893.

² "Texts and Studies": A. Souter, *A Study of Ambrosiaster*. Cambridge, 1905.

For some reason or other it omits the Epistle to the Romans except in the last; perhaps the earlier headings which contained subjects touched on in that epistle have been lost. It contains no references to the Epistle to the Hebrews. The references correspond to the earliest chapter divisions, that of Amiatinus and Fuldensis.

Several fresh Vulgate MSS are used for the Pauline Epistles. Codex Langobardus (L) is an eighth-century MS, in the Bibliotheque Nationale at Paris (Lat. 335), written in Lombardic characters. The text is akin to Cod. Fuldensis and the Book of Armagh. Codex Monacensis (M), an eighth-century MS formerly at Freisingen, now at Munich (Lat. 6229), is the most valuable of any of the new MSS. The preliminary matter is the same as that contained in Cod. Amiatinus and the text is similar. Codex Oxoniensis (O) is a ninth-century MS written in Saxon characters, now in the Bodleian (Laud. Lat. 108). Codex Reginensis (R) comes from the Vatican (Reg. Lat. 9). It is one of the oldest MSS used, belonging to the seventh century; the text is good and resembles Amiatinus and Sangermanensis. Codex Ulmiensis (U) is one of the Hartmut MSS from St. Gall. It was written in the ninth century; it is now in the British Museum (Add. 11852). Like several other St. Gall MSS, it contains the New Testament without the Gospels. The division into chapters is like the Spanish and Theodulphian MSS but the text is more like the Alcuinian recension. Codex Harleianus (Z) was one of the MSS stolen by Aymont from the Royal Library in Paris, and is now numbered 1772 in the Harleian collection in the British Museum. The writing resembles the MSS of the north of France, and M. Berger supposes that it was written at Corbey or Saint-Vaast. The initial letters and illuminations are by an Irish scribe. Like many other MSS of the eighth and ninth centuries, it is a composite text. In Hebrews it is quite different from the ordinary Vulgate, and in the Catholic Epistles it contains a Spanish text. In the Epistle to the Romans it has been corrected according to the Alcuinian recension.

One more thing is of interest. What light does this edition of the Vulgate throw on the last two chapters of the Epistle to the Romans, and the concluding doxologies? First, all the Old Latin (*d, e, f, g, gue, m, r, t*) and Vulgate MSS contain the last two chapters. Cod. Boernerianus leaves a space at the end of chap. 14, just as in the Gospels the same MS leaves a space at St. John 7:52, before the woman taken in adultery. Both the earliest divisions into chapters (F 23 chapters; AMOZ and the Alcuinian MSS 51), however, seem to show indirectly that at one time the Epistle ended with chap. 14. The last chapter (23) in F corresponds

to Rom., chap. 14. In the other case chapter 50 corresponds to Rom. 14:14-23, and chap. 51 to the concluding doxology (Rom. 16:25-27), though the number LI is put in the margin of Rom. 15:4 in ALMZ. This final doxology is contained in the Latin of the bilinguals except Codex Boernerianus at the end of the Epistle, but it is omitted in the Greek of Codex Augiensis and perhaps by the corrector of Codex Claromontanus. Two Milanese Vulgate MSS mentioned by M. Berger, Mil E 26 *inf* Monza 1 $\frac{2}{3}$, also omit it. It was probably inserted at the end of chap. 14 in Codex Guelpherbytanus. A leaf is missing between Rom. 14:20 and 15:3; but there would have been room for these three verses. Lastly there is no further MS evidence for the omission of *Romae* in Rom. 1:7 beyond Codex Boernerianus.

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STUDIES IN GREEK RELIGION¹

In an earlier work, *Prolegomena to the Study of Greek Religion*, Miss Harrison gained a reputation for brilliant combinations and clever hypotheses. An idea when it once possesses her mind has no limit to its ramifications and leads to conclusions which are interesting, if not always convincing. Two pregnant concepts underlie the present work. They are the theory of "collective representations," *representations collectives*, promulgated by Durkheim and his associates of the French school of social anthropology, and the idea of *durée*, which she takes from the philosophy of Bergson. The theory of "collective representations," as interpreted by Miss Harrison, calls attention to three essential phases of primitive religion: it is social rather than individual; it is emotional rather than intellectual; it is dynamic rather than static. Religion is a social phenomenon and has its origin in a stage of human development in which man has not become clearly conscious of his own individuality and as yet fails to separate himself sharply from his group.

¹ *Themis: A Study of the Social Origins of Greek Religion*. By Jane Ellen Harrison. With an Excursus on the Ritual Forms Preserved in Greek Tragedy by Professor Gilbert Murray and a Chapter on the Origin of the Olympic Games by Mr. F. M. Cornford. Cambridge: University Press, 1912. xxxii+559 pages.

Four Stages of Greek Religion: Studies Based on a Course of Lectures Delivered in April, 1912, at Columbia University. By Gilbert Murray. New York: Columbia University Press, 1912. 223 pages.

The Higher Aspects of Greek Religion. (The Hibbert Lectures, Second Series.) By L. R. Farnell. London: Williams and Norgate, 1912. 153 pages.